

Revivals.

FOR ZION'S HERALD.
BLOSSOM STREET STATION, BOSTON.

BRO. BROWN: There is always a special interest in the early history of any new church to those immediately connected therewith, and it is possible that some few facts relative to this infant society, may not be uninteresting to the friends of our Zion, generally.

Some of our brethren in the city, noted for being forward in every good work, and who had been looking for some time at the west side of the city as a field favorable for the introduction of Methodism, obtained leave of the city authority to occupy a Ward Room on Sabbath days for preaching and for a Sabbath School. By the union of the preachers then in the city, and by the cooperation of our indefatigable presiding elder, preaching was continued twice on each Sabbath, until the last Annual Conference, when I received this as my appointment.

There were many things connected with the charge embarrassing to me, so young in the work. The organization of a new church—in a city where we had several societies already established—and being unable, for months, to obtain any place but a private dwelling for evening and social meetings, contributed to all my embarrassments. We determined, however, in the strength of God, to labor in his vineyard, and now we can truly say, God hath helped us. We organized a church the first Sabbath after conference, and 46 united as a nucleus for future additions, most of them from our other churches in the city. The number who have joined since is about the same as have removed with certificates. But the Lord has been the gatherer of the lost sheep. Between 50 and 60 have been converted since conference, and have united with us on probation, so that our numbers, at present, a little exceed one hundred. If we could have had a place large enough, we think that more good would have been done; but it is possible the smallness of the place where we were worshipped, has given to our meetings a more social character, and that more has been effected. We will not despise the day of small things. No, we'll thank God and take courage.

Of those added to us, many are the heads of families—not unfrequently we have had both husband and wife seeking the Lord together; and, in many instances husbands whose wives were already members of our church have been happily converted.

We have a promising Sabbath School in healthy operation, numbering about 100 scholars, and were it not for crowding our congregation from the place, we might by vigilant effort soon double this number. In this school the church generally engage.

Our brethren have recently obtained a beautiful location for a new church, and notwithstanding the hardness of the times they are hoping to be able to commence the building during the coming summer. I cannot close this, without speaking of the many many of feeling which exists amongst us—of the vigilance and faithfulness of the official brethren, and of the punctuality with which the classes are attended—all of which indicate that the germ is one of promise for much more abundant fruit. **M. L. SCUDDER.**
Boston, March, 1838.

FOR ZION'S HERALD.
LOWELL, MASS.

BRO. BROWN:—There is now in progress in this city a most glorious revival! It is supposed that nearly fifty souls were converted last week during a protracted meeting. Friday evening meetings were held in both churches—and both were filled. More than one hundred were forward for prayers. The meetings are to be continued this week in both houses, day and evening. We not only have the gentle dew and the small rain but the overwhelming showers. The Lord has prevailed. Our congregations are very large and the God of battles is doing wonders among us. Forty were received into society yesterday morning. The preachers are well in the work, and God is with them. May the Lord give them hundreds of souls this year.

The preachers will probably furnish you a more particular account of the work soon.

Abolition and salvation go well together in this city.

In great haste, yours for God and liberty.

O. SCOTT.
Lowell, March 26.

FOR ZION'S HERALD.
MILTON, N. H.

DEAR BROTHER: The Lord has recently visited us in this place in a very gracious manner. When came here in July last, the state of religion was rather low at every appointment on the Circuit, and saw but little fruit of my labors, till within a few weeks past.

At one of my Sabbath appointments (there are three on the Circuit) a circumstance occurred worthy of notice. A noted infidel who had not entered the house of the Lord for five years, while in his shop heard a voice saying to him, "Repent!" He became alarmed, searched the shop, but found no person. He then ran to his house, struck with terror. His wife asked what was the matter. He exclaimed—"Enough! enough!" His distress increased, and he could not eat or sleep till he sent for a brother near by, and while telling him the story, light broke into his mind. He says he now enjoys more peace and comfort in one hour, than he did in his life before.

We appointed a four days meeting at the Three Ponds, so called, commencing 23d ult. The travelling was bad, and we had but little help. Only two Circuit preachers, a little part of the time, and three local, with the assistance of Bro. Kelley, Pastor of the Congregationalist Church in this place.

The interest of the meeting was such that we continued it twelve days and eighteen evenings. During this period of time, seventy-one presented themselves at the altar for prayers. The aged, middle-aged and the youth, the father and the son, the mother and the daughter, the brother and the sister, the husband and the wife, were found there. The cries and groans of the wounded praying for each other and their own souls, could not fail to pierce the hardest heart; and we are happy to say, that the power of the Lord was present to heal. More than fifty, we believe, have found the Saviour, and are happy, rejoicing in his love. Our kind physicians, a man about fifty, has shared in this gracious work. Twenty have joined on probation. To God be all the praise.

Yours,
JOHN FRENCH.
March 17.

FOR ZION'S HERALD.
STRAFFORD, N. H.

BRO. BROWN: I rejoice in being able to say to the numerous readers of your excellent paper, that it has pleased the Great Head of the Church to bless the exertions of his people for the promotion of his cause on this circuit. Since Conference, there have been (including those who have been reclaimed from a backslidden state) between 70 and 80, who have experienced the pardoning love of Christ. We have received 55 on probation, and others will doubtless join soon. To God be all the praise.

JAMES M. YOUNG.
March 19.

FOR ZION'S HERALD.
BRISTOL, N. H.

BRO. BROWN: The Lord is with us in mercy and in power. Within a few days, quite a number of souls have sought and found the blessed Saviour to be precious. Salvation, glory and honor to our Emmanuel.

Yours, &c.
J. DOW.
March 10.

FOR ZION'S HERALD.
BRISTOL, R. I.

BRO. BROWN: While many portions of God's moral vineyard have been visited with refreshings from his presence, we have not been forgotten. For some time, the cloud seemed to be gathering over us. At length, we had some mercy drops, and sinners have been converted to God. We saw first a rising in the church, a more uniform attention to the class and praying exercises, and then a gathering over the congregation. Appearances were such, that we thought extra effort was called for. Accordingly we invited several of the brethren in the ministry to come to our aid, two of whom came, whose speech and preaching was in demonstration of the spirit and of power. We have protracted our meeting four weeks, in which time about fifty have been converted, and reclaimed from a backslidden state. The church has been generally revived. Several heads of families, and a number of the teachers and youth in the Sabbath school have been the subjects of this work. Our prospect is still good, and our course and work is onward. We can say with many others in the language of Scripture, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things."

JAMES C. BONTISCOU.
March 19.

FOR ZION'S HERALD.
WAREHOUSE POINT, CONN.

DEAR BROTHER: I am now attending a series of meetings in this place. This is the second week of their continuance. We have been rejoicing and converted, while others are serious and willing to present themselves at the altar for the prayers of God's people. A general seriousness seems to prevail, and a general revival is expected. The church seems to be getting right for it. The united cry is, O Lord revive thy work!

Revivals are quite prevalent in this region. Souls are crying for mercy in every direction. Infidelity is hiding its deformity. O that we may have an universal sweep of God's power, in all this region.

R. W. ALLEN.
March 21.

FOR ZION'S HERALD.
REVIVAL IN ALTON, ILLINOIS.

BRO. BROWN: I have just returned from our famed ALTON, where I have spent the last two weeks, and as was the case about twelve months ago, I have something good to say of the place, which has been the object of so much abuse and excitement for the last three months through the U. S. It is that there is now going on there a most interesting "protracted meeting," which was commenced on the first day of January last, and has been continued every day and night (as we say in the west) from that time up to the present, and will continue in all probability for a month to come; for when I left, the interest was increasing faster, and becoming more general, than at any former period of the meeting.

This meeting commenced among the Presbyterians, and for its success is mainly indebted to the ministry of the Rev. James Gallagher, now of Marion College, Mo. but formerly of Cincinnati, Ohio. It has now, however, become general, and public services are kept up in the Baptist and Methodist churches as well as the Presbyterian. As near as I could ascertain before I left, in the Presbyterian church about 60 or 70 persons had professed religion, or to use their own term, "had submitted," and had joined their church. There had been about ten conversions in the Methodist church which were very clear and satisfactory. Among the Baptists there had been none, though there was great solemnity and evidently a work of grace going on in the hearts of the people. Every church is well attended, and there is a great prospect of much good being done. We hope and pray there may be, and rejoice at the prospect.

Yours, in Christian bonds,
B. T. KAVANAUGH.
Lebanon, Ill. Feb. 23, 1838.

Missionary.

[From the Christian Advocate and Journal.]

Prairie Du Chien, W. T., Feb. 18, 1838.
DEAR BROTHER:—Yours of the 18th ultimo is now before me; and I can assure you, that "as iron sharpens iron, so doth a man's countenance that of his friend." For since I wrote you last from Plattville, in Dec., or at least since I got home in Jan., I have been in such poor health—the result of the fatigues and hardships I therein named, and the gloomy accounts of an empty treasury, a treasury in debt, and, to climax the whole, an intimation that our drafts might have to be protested—I have felt quite despondent, and have sometimes turned my thoughts toward retiring from the field. The thought, however, is painful, and will never be adopted only from sheer necessity.

Your letter, however, and one I received from bro. McKiver, secretary of the Young Men's Miss. Society, Philadelphia, at the same time, showing that we are not forgotten by our friends and brethren, contributed greatly to my relief. You request me to select and name a boy *Thomas Kennedy*, for a good brother in the bounds of the Baltimore conference, who pledges himself to pay \$100 for his education, &c.; and should the Lord convert, and call him to preach, that he will secure him a horse, saddle, and bridle, and a suit of clothes.

I have in my family a son of a chief, belonging to the *Carranance* family, the most influential family in the Winnebago tribe six years ago, who has been mostly died off with cholera and small pox. This boy is about fifteen or sixteen years old. His father, a Winnebago little chief, (his grandfather being head chief before he died) his mother (now dead) was a Menominee. The boy has travelled considerably among the Ojibwas, and speaks their language as well as that of his father and mother. While among the Ojibwas he saw some of the converts to Christianity, and saw how much better they were than their wild brethren, and he formed the design to become "white man's" too. To effect his purpose he joined himself to a Roman priest, with whom he travelled through most of the eastern cities and states, and who received considerable sums of money for his education, he being the first of the tribe many of the contributors had seen. He stayed with this priest about a year, but it seems never learned his letters, for when he came to my house he did not know them. The priest taught him, however, that he must confess; and in his confession, one day, he stated that he had been angry at another boy, for penance for which the priest gave him a severe flogging. This kind of penance not suiting the boy's ideas of things, he left him, and for a year or more has been wandering about this prairie a lonely orphan. His father paid little attention to him—his mother died; and he, desiring to live like white people, felt but little disposition to join the wild men of his tribe, but knew not who or where to apply for instruction.

In this state of things Bro. Hotchkiss found him one day in the woods, alone, and asked him to come home with him and live with him. He did so. He then told him to get his father's consent, and he would provide for his education, clothing, &c. This was weeks ago, and has now been in my family several weeks. He shows a strong desire to learn to work, to read, &c., and a willingness to do any thing assigned him. He is very active, playful, and good natured. He has refused several invitations from the wild Indians to go with them, and declares his intention to continue with us and learn to live as we do. When the wild Indians visit our house, he shows an evident feeling of superiority. He has a good mind, and receives instruction daily from my daughters who take great pleasure and pains in instructing him, and two other Winnebago boys which we have, also about

eight or ten years of age—all of whom will be put to a regular school as soon as possible. He says he loves our religion, and esteems it a privilege to attend church. He is very particular in attending to family prayer; and if he wishes to retire at night before worship, he says, "Papa—book—me sleepy." This boy I have named *Thomas Kennedy* in hopes he will be an honor and an ornament to the name.

In my letter of July last I mentioned several invitations for missions among the Ojibwas, (Chippewas.) I am now informed that two head chiefs came down to St. Peters last fall to see me with a view to take missionaries up with them, but were greatly disappointed that they could see neither me nor me. Other calls from the Sioux are being made. But I have neither men nor means to supply them all. What shall we do? Must we give up in despair, and let these heathen perish at the door of an empty treasury, crying for help? I must wait for others to answer.

Respectfully yours,
A. BRUNSON.

FOR ZION'S HERALD.
"I AM GOOD AS ANY OF THEM NOW."

When P— was young, he was, at one time, powerfully awakened. He with many young people of his neighborhood, seemed determined to forsake sin, and commence a religious life.

Some had already been freed from sin, and filled with holy joy, when he, returning home one evening and reclining upon a chest, exclaimed, with apparent exultation, "I am converted—I am good as any of them now."

His mother, to whom these words were addressed, heard them with pleasure. But her joy was soon dispelled, for he soon left the chest for the floor, and there exhibited such signs of drunkenness, as could not be mistaken. It was now evident that he had not been converted by the Spirit of God, but by the spirit of the still.

I have known him long, and marked the tenor of his life. It has uniformly been in accordance with his conversion. The morning of his life is past—his sun is now declining, and apparently soon pass the horizon, when the light of life must give place to the darkness of death and the silence of the grave; but he is still indolent, passionate and profane. When, by resorting to the intoxicating bowl, he obliges the Holy Spirit to leave him, it departs, it seems, to return no more.

When thus forsaken, our case is desperate—our damnation is sealed.

How important, then, that we "grieve not the Holy Spirit of God," especially when he is striving to illuminate and save us! Then surely none can sin against Him without the greatest danger. Some, it is true, are awakened more than once, but since no one can be sure that the first call will not also be the last, it should certainly be attended to as a matter of the highest importance.

H. WALDEN.
Uncasville, Miss. March 21, 1838.

The following is an extract from Mr. Buckingham's essay on duelling.

"As the legal authorities upon the subject may not be familiar to all readers, I will venture to quote only a few. Judge Blackstone in his commentaries says: 'Deliberate duelling is contrary to the laws of God and man; and therefore the law has justly fixed the crime and punishment of murder on principals and seconds also.' Judge Foster in his discourse on the same subject says: 'Deliberate duelling if death ensue is in the eye of the law murder.' Sir Edward Coke in his Institutes says: 'Single combats between any two of the King's subjects is strictly prohibited by the laws of his realm, and on this principle, that in states governed by law, no man in consequence of any injury whatever, ought to indulge the principle of private revenge.' Sir Matthew Hale says: 'This is plain case, and without any question, if one man kill another in fight, even though the provocation of him that is killed, this is murder.' Mr. Justice Grose, Mr. Justice Buller, and others of great eminence might also be cited, all concurring as they do in the same view; namely, that no amount of provocation—no sense of wounded honor—no feeling of personal insult—no extent of private wrong—can ever justify, or even palliate so false a method of seeking redress."

We publish the following affecting appeal of a mother, whose son has been trading in the paths of intemperance. It is from the *Beaver* (Pa.) Argus. We do not know the effect which will be produced by such an appeal in Pennsylvania—but we fear that it would be of little use to direct such an appeal to the dram-sellers of Boston:—
Mer. Jour.

A MOTHER'S APPEAL.—It is known, perhaps, to all in this community, that my son, George Hall, is deficient in the strength of mind usually allotted to mankind; and that he is addicted to habits of intemperance to a very great degree; but few know the pain, suffering and inconvenience, which his wretched mother endures from the last cause. I have so far vainly attempted to prevail upon retailers of ardent spirits not to give him any; and I know make a public appeal in the name of humanity, to refuse him liquor hereafter. If they persist in selling or giving to him by the quart, or smaller quantity, I shall be compelled to lay the matter before our court of justice, the judges whereof, I rejoice to learn, have declared their determination to refuse or revoke any license to an individual whose conduct in this particular, is complained of by a MOTHER, WIFE or DAUGHTER.

CATHARINE HALL.
Borough Township, Jan. 24, 1838.

MELANCHOLY.—In North Bridgewater, a few weeks since, a man named *Hans Packard*, was found dead in the public highway, frozen to death. By his side were two empty rum-jugs, which furnished a clue to the cause of his death. He was about thirty-eight years old, with a wife and several children. He possessed health, strength, and capacity enough to maintain in a comfortable manner his family, and to enjoy the pleasures of life. But he was addicted to intemperance, and there being no licensed dram-shops in the town, had doubtless been calling at a house in the neighborhood, the occupant of which has long been in the habit of clandestinely furnishing the habitual drunkard with this poison, which he deems necessary for his happiness. The guilt of such a wretch is a thousand times greater than that of the drunkard. His name should be branded with infamy.—
Mer. Jour.

A correspondent of one of the New York papers writing from Washington, under date of March 17, says: "The report of the duelling investigation committee, will, it is said, be made very soon. Rumors say that it will be a very strong one. The statements are voluminous, and some of them argumentative and vindictive, as you may judge from that of Mr. Wise. They are also very contradictory as to some points; but they go to show that much cause ought to fall upon all the chief actors in the tragedy. It appears that there has been nothing like an examination or cross-examination of witnesses by the Committee. They have taken the written statements of the parties on oath."

We learn from Thomaston, that the friends of the late Jonathan Cilley are taking measures to have his remains removed to Thomaston—and the citizens of that place, to show their feelings of respect which they cherish for his memory, intend to erect a handsome monument over his grave. This will not tend to bring into discredit the practice of duelling.

The wife of the Rev. Myron Win-low, a Missionary to the East Indies, died at Madras, September 23, of the cholera, after an illness of twenty hours. Her infant daughter followed her on the 29th.

It is thought by some, that Congress will not make the appropriation required for fitting out the exploring Expedition. If so, the miserable farce will be ended.

ZION'S HERALD.

BOSTON, WEDNESDAY, MARCH 28, 1838.

"The editor of Zion's Herald, of this city, has announced to the world that Mr. Cilley was a Universalist. He professes to have learned this fact from a letter written by a lady in Washington, to Mr. Cilley's wife. He then says, very sagely as he supposes, that being a Universalist, Mr. Cilley took his rifle for the purpose of shooting his fellow-man; and then the editor remarks, 'this is one of the practical results of Universalism.'—
Trumpet.

After penning the above sentence, the editor of the *Trumpet* remarks, that probably Graves and Wise are believers in endless misery. Perhaps they are; and we have no doubt that many persons who have fought duels were not Universalists. But here is an uncommon case. A case of remarkable honesty and frankness. A man about to fight a duel, is asked "if he realized eternity was so near." He replied that "his religious views differed" from the lady's who asked him the question, "that he believed fully in the immortality of the soul, and that God would finally restore all to happiness." Or, in other words, "Mr. Cilley, you are about to fight a duel, and may be killed; do you feel prepared to die?" The answer is, "I know I have not lived as I ought, but I believe God will restore all (that is murderers and duellists) to happiness."

This is a tough case for the editor of the *Trumpet*, and we do not wonder that he is at a loss to know what to say. He gets over it however, as well as he can, by saying that after all, Mr. Cilley may be as good, as many "believers in endless misery."

We have generally avoided, as far as possible, any controversy with the editor of the *Trumpet*, not because we have any personal hostility toward him, but on account of his low and vulgar style. It is for this reason, that most of the religious papers decline to hold any controversy with him. We do not object to a stroke of humor, occasionally, although it may excite a smile at our expense; but the effusions of the editor of the *Trumpet*, are generally as destitute of wit, as they are coarse and vulgar in language.

It is common among rude, malicious and vulgar boys when angry, to "make up faces and call names," as the common phrase is. This trick of his childhood, the editor of the *Trumpet* has not yet forgotten. We can scarcely speak of him, or of Universalists, but he resorts to the childish and vulgar practice of "making up faces, and calling names." If we state that a Universalist minister has been converted, his answer is, "Avery," "Johnson." If we remark that some Universalists have renounced their belief, and become Methodists, his triumphant reply is, "Avery," "Johnson." If we reason against Universalism, and endeavor to expose its absurdities, we are still met with the tremendous argument, "Avery," "Johnson." We do not mention this, because it is the least distressing us, but it seems to us very singular, that a man occupying the place, the editor of the *Trumpet* does—for he has recently been promoted in some respects, growing out of his late, though very commendable efforts in the cause of Temperance—it seems very strange to us, that he should so far compromise his dignity, as to resort to taunts and sneers, the true characteristics of a malicious spirit.

We have many times laughed outright at an effort made some months since, by the editor of the *Trumpet*, in the absence of anything else, to bring disgrace upon us, by stating that we had once been a schoolmaster! We happen to know some persons, and perhaps he is not entirely ignorant of such, who were not fit in their youth, even for that, on account of their ignorance and stupidity. The editor of the *Trumpet*, we know, sees things very differently from ourselves, but we certainly never should have thought of arguing his unfitness for a preacher, or an editor, because he was once a cobbler.

REV. J. HAMILTON.—In a letter from brother Hamilton, dated New Orleans, March 1, addressed to a brother in this neighborhood, he says, "In many parts of the South, I have no doubt, your health would be greatly improved. But in this place you would be no better than at the North. It is one of the worst climates in the whole country for pulmonary complaints, on account of its humidity. My health is, at present, very poor, my complaints are upon me with power. I think of a visit to Cuba, or Jamaica, for a few weeks, but am yet undecided."

"Brother J. N. Maffitt is in the city, and I expect he will tarry and labor, and I am anxious to remain and attend him, and attend to the work."

"As his mother would wish him to do."—This, it will be recollected, was the language of Mr. Cilley in relation to the duel. He said he *knew* he was doing as his mother and wife would wish him to do. The *N. H. Gazette* says:

"It is with pain that we learn from Epping, (the residence of his mother) that the amiable and worthy mother of the lamented Cilley, is suffering the keenest anguish from the death of her son. It is thought she will not survive the shock."

Respecting the approval of his wife, we can judge something from the conduct of Mrs. Graves upon Mrs. Cilley would have felt and acted. Mrs. Graves, upon hearing that her husband was about to fight, procured a bench warrant, took a carriage and went with the purpose of having all the parties arrested. This was done, too, when she was so indisposed as to render it unsafe for her to go out. She searched for them in different places and at length returned home in despair. Would Mrs. Cilley have done less than this for a moment's belief in her husband? No—we will not for a moment believe it. We have a better, far better opinion of the female heart, especially the heart of a devoted wife. As we before stated, we consider the declaration a libel upon the sex, which should be sternly met and repelled.

FOR ZION'S HERALD.
LECTURES ON PALESTINE.

MR. EDITOR: The recent lectures delivered before the Sabbath School Society in the church in Bromfield street, by Mr. E. Plummer, ought not to pass without a commendatory notice in the Herald. Such perspectives are a comprehensive way of instruction, and they impress on the mind, as by a double sense, whatever truths may be delivered. Were they to be exhibited throughout our whole country, they would doubtless give additional interest to the study of the Bible, to all those who should hear them.

It would be a delicate task to select any of the views from the others because they excelled. Yet there were some, which by the times and places in Scripture to which they were associated, seemed to introduce us to the very occasion, and involuntarily, we became spectators of the real scene. In the Journey of the Children of Israel from Egypt, we could see them hemmed in on either side; the Egyptian, had after them, the Red Sea divided, the passage, the drowning of Pharaoh's host, and we could seem to hear the triumphant timbrel of Miriam and the Daughters of Israel, now that they are rescued. He carried us up to the promised land, and gave to each tribe its separate inheritance, and we saw the Sons of Jacob prospering in the land of which God said, "I will give it thee."

On the last evening, he showed us several views of the Ancient Temple, with the holy vessels, and the priests engaged in their sacrifices. But when he exhibited scenes incident with the history of Christ, it awakened

within us a spirit of true devotion, and we listened to the song of the announcing angel, "Glory to God in the highest." We followed the infant Jesus in his flight to Egypt, and heard him, at the age of twelve, expounding the law to the Jewish doctors. We watched the stormy waves which he stilled with his command. We followed him and joined our Hosanna with the multitude as he triumphantly enters Jerusalem. We witnessed his death. We looked into his sepulchre. We saw the veil of the temple and the rock of Calvary burst in twain. And we could not leave him until he ascended to make intercession for us, with "groanings which cannot be uttered."

Mr. P. also presented a number of views of Jerusalem as it appears, and seen from different parts of the adjoining country. Where once stood the Temple of the Most High, with all its magnificence, and attending priests and victims, now is reared the Mohammedan Mosque. Where once was the city of the great king, and the centre gathering for the people of God, now rises the heathen minaret and tower, and bends in penance the ignorant melody. Where was once heard the sound of the merriment from the sweet singers of Israel, and the sacrifice of the altar ascended to Heaven with typical perfume, now is rung the bell of the Armenian Convent, and now rise the groans of deluded worshippers. As we saw and reflected, we could not refrain from uttering the prayer that God would hasten the time for the gathering again of Israel.

Boston, March 26.

PROTECTION OF CAMP MEETINGS.—We have been favored by the Hon. GEO. ASHMOU of the Senate, Chairman of the Committee on the Camp Meeting petitions, with the Act reported by that Committee for the protection of Camp Meetings against disturbance, and the Report likewise. The Act we give below. The Report, which is very ably written, we shall present in our next.

Be it enacted, &c. Any person who, during the time of holding any camp or field meeting for religious purposes, shall, within one mile of the place of holding such meeting, hawk or peddle any goods, wares, merchandise, provisions or drinks, or practise or engage in any gaming or horse-racing, or exhibit or offer to exhibit any show or plays, shall forfeit for each offence a sum not exceeding twenty dollars, to be recovered on complaint made to any justice of the peace of the county in which the offence is committed: provided, however, that this act shall be construed, but any person having been notified in usual place of business within the limits aforesaid to suspend such business.

RECIPROCITY.—The New-England conference has been so freely censured by the Advocate, that this alone the prerogative of the General Conference: Will not this have a tendency to begot "a popular denunciation against it, before it has been investigated in a regular way," and is not this "subversive of good order?"—
Zion's Herald.

So says the editor of Zion's Herald, in remarking upon the paragraph in our paper of the 23d ultimo, respecting some allusion he had made to us. We would respectfully say to the editor of the Herald, that we are not anxious of having ever censured the New-England, or any other conference. Nor should we, if it has certainly been intentional. Such an act would be in direct violation of the principles which we have explicitly laid down and strongly advocated in our discussion on the question of conference rights. It was not the New-England conference we censured, but its unwelcome association, whose members were not cognizable by the General Conference, or any other judicatory of the Church. This is the important distinction we have several times brought to view during the discussion above named. And if the respected editor of Zion's Herald will consider for a moment the importance of observing this distinction, when speaking of the transactions of official bodies, he will perceive the propriety of the principle by which we have been governed in our course. We did not, however, design to discuss the New-England conference, but we have been obliged to do so for the purpose of correcting the error, that the N. E. conference has been freely censured by the Advocate. When a conference, duly organized, with one of the superintendents in the chair, do business in the regular way, and record it upon their journals, others may feel free to arrange them in mass, but we cannot. We do not intend our place. Irregular proceedings, to which individuals or self-constituted conventions may choose to call popular attention, it is fit and proper that we should oppose, and warn the Church against them. This, however, is not their mode of doing business, rather than the business they do. There is no reason for doing right things in a wrong way. And it is certainly possible that wrong decisions may be made in the regular order of doing business. When this is the case, and it is subject to be investigated in the regular way, by the proper tribunal, it does not become us to prejudge it, or to pass an unjust decision, one way or the other. But the irregular proceedings of voluntary associations lead to anarchy and confusion, and can only be corrected by prevailing upon the people to discontinue them. Such is our view of the matter, and we have acted accordingly. We view, expect that, while we allow others to express their views freely, without remarks from us, we think it more than respectful on their part to allow us to act in coming to our convictions of propriety, without assuming to censure or rebuke us.

The editor of the Herald is correct in supposing that the whole of our article was not intended for him. We cheerfully admit the distinction made by the editor of the Advocate in the above, and in that particular, concede the point. In what has been heretofore said, we do not recollect of seeing so plain and distinct a declaration, namely, that when conferences duly organized, with one of the superintendents in the chair, do business in the regular way, and record it upon their journals, others may feel free to arrange them, but they cannot. Having adopted such a rule, we are free to say, that it would not be right to be governed by it in one case, and not in another.

DR. NELSON'S MISSION INSTITUTE.—When Dr. Nelson, formerly president of Missouri College, was driven out of that place, last summer, on account of his opposition to Slavery, he went to a place near Quincy, Illinois, purchased a tract of land, and established what he terms a Mission Institute. It is a labor school, where students support themselves by their own labor. The same studies are pursued in this institution which are usually attended to in College. On commencing his studies, each student builds a habitation, either singly or united, with another. This says Dr. Nelson, is one month's hard labor; but after this he has no room rent to pay, and fuel is had for the gathering—
Morning Star.

The habitation spoken of can be built in the time usually spent in vacations at other Colleges. Dr. Nelson says that if any one will work every other Saturday, it pays his boarding expenses the year round; he may then study all his waking hours during each of the thirteen days, or he may labor a short time each day. Those who wish to clothe themselves can do it by working through the vacations. A number of the students state that the whole expense of boarding, tuition and clothing, does not cost more than \$100.

WHEAT BOUNTY IN MAINE.—The whole amount of money paid in Maine, as a bounty on wheat raised in that State the past year, is \$76,954. An effort is now making in the Legislature of that State to have the law repealed on the ground that it is unequal. This is a narrow view of the subject. Boston will have to pay a large proportion of the bounty recently allowed in this State. Yet how much wheat will be raised in Boston! The encouragement in the State of any agricultural pursuit, will, in the end, be a benefit to Boston.

"WE ARE SEVEN."—A member of the New England Conference requests us to publish Wordsworth's beautiful poem, *We are Seven*. We have it in time to find it in our papers, but it would cost our readers who have the poem in their scrap-book, please furnish us with a copy.

ACCIDENT.—A young woman, and the accident recently at Jersey City, by the accident of gunpowder containing 30 lbs. of gunpowder, and the explosion of the lower part of the house and a bed which stood near the door, which a woman and her child were blown out through one of the windows with the woman and child in it, both of them severely injured. Although was more or less injured, all its inmates were or no injury, except the two girls.

We are prepared to furnish to order all approved Theological, Historical and Miscellaneous Books, which can be procured in this city.
Sept. 20. D. S. KING,
Agent N. E. Conference.

(Continued from first page.)

magnitude of this evil as it should be, must be obvious upon the least reflection. Is it a new thing for the moral sense of the community, and even of the Christian church, to be so perverted, as not to perceive the magnitude of existing evils? If so, those reformations which form the brightest eras in their history, and for which the Christian's heart wells with gratitude to God, are mere chimeras. Why, it is but a short time since we had rum-making, rum-selling, and rum-drinking deacons in the church! And ministers, too, who loved the drum, and suffered the practice of drinking to go unrebuked. But now would you, dear sir, consent that such members and deacons should constitute our churches, and such ministers should serve at their altars? Would you not use all proper means to exclude such from the church, and purge the abomination from the land? Would you not labor to bring "public sentiment to such a state as would exclude all such from the pulpit and from Christian communion?" I presume it has been "known that members of the M. E. Church," and, perhaps, "some ministers, in fact," have been guilty of these practices. I presume that these very persons might plead the law of the land, and the existence of peculiar circumstances, to authorize their practice. Not only so, but they might plead that the "discipline of the church," if it does not "recognize the rightful existence" of this traffic, is no where specifically condemned. But who does not see that, according to your reasoning, if through temperance principles succeed, it will lead to "schism"—to "an exclusion from the functions and privileges of the church, on principles which the church itself, in its highest judiciousness, has decided shall not be the ground of such exclusion." Such principles, in theory, are revolutionary; in practice, down-right schism; and must, if persisted in, result in the formal dismemberment of the church. I have made use of your language in the above instances, to show that your mode of reasoning would apply with equal force to the temperance reform, and for the purpose of illustrating the propriety of the measures authorized by the American Anti-Slavery Society. But how does it appear that by approving of the principles and measures of this Society, we "assume the right, extra-judicially, to make new terms of communion?" Is there no difference, between deciding in our own minds, and expressing our own convictions of what ought to be, and endeavoring to induce these convictions in the minds of others, and that of making terms of communion? We have never claimed to be the legislative authority of the church. But that authority, you are aware, will be composed of men; and the character of their legislative acts will be but the reflection of their own minds on the morality of slavery, or any other practice. Is legislation ever in advance of the sentiments of the community, whether civil or religious, for whom it legislates? Are we disorganizers, because we claim the right to say what ought to be? And if our doctrines were to go into practical operation, it would not prove that all who sustain the "legal relation," of master to a servant, would, on that account, be excluded from the pulpit and the communion. It is the slave-holder in spirit and practice, which our principles would exclude from the pulpit and the communion. The man who claims the right to hold his fellow-man as a piece of merchantable property—who does not give the laborer his hire—who patronizes, in principle and practice, the system of slavery. Such a man Mr. Wesley himself, were he alive, would exclude from the pulpit and communion. Such a man, I presume to say, would not be admitted to the pulpit and communion by our Wesleyan brethren in Europe. And my views of your character, dear sir, must essentially alter, before I could believe, that your moral sense would give you no uneasy emotions, in full fellowship with such a man.

We have never attempted to determine the degree of the guilt of every man who sustains the relation of master to a slave. In order to do this, we must know his circumstances precisely; the degree of light he has received and abused, and what are the principles which now determine his choice, in regard to this relation. We believe the relation is a sinful relation under all circumstances; that in this, the law is immutable; but that we do not know much ignorance God might wink at. And as to our practice toward such a man, we should be governed by his professions, and our light in regard to his character and principles. We should do concerning this, just as was done in the first and succeeding stages of the temperance reform. The case is analogous to the case of those now in heathenism. We all pronounce idolatry sin. But no one supposes that all idolaters are equally guilty of the sin of idolatry. There may be considerations which will go to lessen guilt, while the law remains immutable. Here I will remark upon what appears to me to be a great difference between us and our opponents. They make circumstances the criterion of right and duty, while we make the law and the testimony that criterion. They make the customs of society and civil laws, the rule of right and duty, while we say that the laws of God must be obeyed when they contravene these. You will pardon me, if I remind you that Methodistism has always asserted the absolute immutability and supremacy of the moral law; that on no point has it been more jealous, than to guard its theology against those temporizing views, which have a tendency to lower the dignity and authority of this law. Here I might remind you of your very able speech delivered on the floor of the General Conference, in the case of Randall.

We again remark, in order to be clearly understood, that while we believe the existing relation is in every case a sinful relation, we believe the degree of the guilt of every slave-holder must be graduated according to the degree of his light.—Slave-holders, for aught we know, may enjoy religion, may die happy, and be received to heaven. So it was with many under former dispensations, who lived in the practice of what the gospel of Christ positively condemns; so it was until a few years since, with many who made, and sold, and drank, what Robert Hall calls "distilled damnation." From what can any who are sufficiently informed do it now? We believe that in a few years it will be as difficult for a man to be a slave-holder, and enjoy religion, as it is now for a man to be a trafficker in these waters of death, and retain a good conscience.

Our sentiments on the sin of slavery, are not a mere "speculation"; they are our sober convictions, the result of solemn and prayerful inquiry. And we have yet to learn, that the avowal of these convictions, constitutes us "disorganizers in theory"; their practice "disorganizers in practice, as well as oppressors and violators of our constitutional rights"; and that "he who gives himself up to disseminate these sentiments and urge others of the community of which he is a member to adopt them, is an open schismatic, and is invading against our doctrine and discipline." According to this, if you circulate Mr. Wesley's Treatise on Slavery, and endeavor to induce others to embrace its doctrines, and practice upon them,—you make, if with our Bibles before us, we advance and expound those passages which positively, or by implication, condemn the sin of slavery, and thereby induce others to embrace Bible views on this subject, we are guilty of being disorganizers in theory and practice, oppressors, and violators of constitutional rights. And can you, dear sir, press over these violations of all rights, natural, civil, moral and religious, which slavery involves, and charge your brethren with being disorganizers, oppressors and violators of constitutional rights, merely because they preach and practice upon the principles of Wesleyan Methodism: that they assume in "principle the very quintessence of tyranny," because they do not preach and practice just what you suppose they should? Nay, more, that this is the only way to "fulfill our most solemn pledges, and adhere to the principles of that community of which we have voluntarily become members," and to avoid the "violation of our most solemn vows." And has it come to this, that in adopting and preaching the

sentiments of John Wesley, Methodist preachers cannot fulfill their most solemn pledges, and must necessarily "violate their most solemn vows?" Perhaps you will say that your language does not authorize this conclusion. But what have we preached and written more than Mr. Wesley did? Will you tell us what part of our vows pledged to silence on this subject? We always supposed that it was a fundamental principle in Methodism, that the "Scriptures were the only rule and the sufficient rule both of faith and practice," and one part of our vows, was, that we would "banish and drive away all erroneous and strange doctrines, contrary to God's word." Do you say that we must "reverently obey our chief ministers, and follow with a glad mind and will their godly admonitions?" We answer we have done this when that advice appeared to us to be godly, and shall continue to do it, when it does not conflict with the higher authority of revelation. Do you say that we are not to judge of what revelation teaches, but rather to submit our judgments to others, and that this is the duty of Methodist ministers? We ask, what more than this did any Pope ever require? We ask this question seriously, and in the fear of God. And however deeply we regret to say it, to use a word of your own, it appears to us to be the very "quintessence" of popery. But this is not all; unless we adopt these views, "we should take up our pledges, and free ourselves from our supposed iniquitous obligations and restraints." The several hundred ministers and thousands of members are indirectly admonished to leave the church—the church which our dearest interests and fondest recollections, have so long been identified? Many of these ministers have as many gray hairs as yourself, and to say the least, have labored and suffered quite as long. And is it a small thing for you, sitting in your presidential chair, to advise so many to leave the church? Does it not look a little like a "revolving door," where we who, I trust, you will admit, are a large majority, it is in the North, advised our brethren so to do?

I now pass to notice your remarks on "Conventions in the Methodist church," and the formation of "Anti-Slavery Societies." Have you impartially looked at the merits of these institutions? Have you allowed them the same weight of character, which you would have allowed them had the same amount of talent and piety, out of the pale of our church, been employed for similar objects? Is no difference to be paid to the judgments of these men? As to our conventions, we have regretted, and do still regret, that there was a necessity for their existence. This necessity would have been avoided, had we been allowed to exercise our rights. A majority of several conferences, for three years, have been prevented from expressing their convictions, in a conference capacity, of the character of a practice, which the discipline itself declares to be a "great evil." But we were told again and again, that although we had not this right to speak as a Methodist conference, we had rights as citizens. And now because as citizens, members of the Methodist church, met together, made a declaration of sentiments, adopted reports expressing our views on conference rights, on the character of American slavery, and passed resolutions in accordance with the spirit of these reports, we must be under condemnation for so doing, and we must be held up to the world in the character of disorganizers, revolutionizers and violators of constitutional rights. Here it should be remembered, that this convention, nothing that is essential to Methodism; in all its doings it guarded, with the utmost care, all the vital doctrines and institutions of the church. I believe no charge has been brought against us, implicating us with any departure from these doctrines and institutions. Here, I present a resolution which was read and adopted at the opening of the convention, which is as follows:

"That the object contemplated in the deliberations of this Convention, is stated in the call just read, viz: 'Not to engage in any innovations upon the institutions of the church, but to confer together upon the rights of Annual Conferences, and the duty of the church, of which we are members, in view of the great sin of American slavery.'"

When the acts of our superintendents were under examination, their offices and characters were treated with the utmost respect. Every thing was done as in the immediate presence of God, and in view of the retributions of eternity. What objection could there be to this?

As to the formation of Anti-Slavery Societies, these, you are aware, have existed for a number of years, and their objects have been distinctly avowed. So we have had Conference and Methodist Temperance Societies, and Education Societies, and if a discussion on that subject had not been confined to a conference business, I don't know but we should have had an anti-masonic society. If we are not permitted to express our convictions, in a conference capacity, on moral subjects, as they may come up in the order of providence, no one can tell when the necessity for the formation of new societies will cease. That the tendency of these extra-ecclesiastical organizations "is to a division of the church is a late discovery, and I presume we should not have heard of it now, had it not been suggested by the use of words which we should have looked at the character of these societies, as they exist, in Europe and America, at the present time. Is not their design humane and philanthropic? Among their votaries, are there not to be found men, who are the brightest ornaments of the age and countries in which they reside? Have not their principles been put to the severest test? It is much more easy to endeavor to make it appear, that the tendency of such institutions is disorganizing, than to meet and refute the principles upon which they are founded, and to prove that there is no necessity for their existence.

But you think you have found conclusive evidence of the revolutionary tendency of abolitionism, in the letter which you have addressed, addressed by Rev. G. Storrs, to the Rev. N. Bangs. In regard to "the obvious bribe, held out to Dr. Bangs, to induce him to join the abolition ranks," I see no ground for such a suspicion, and I am not a little surprised that a mind like yours, should have been so easily misled, and that Robert Hall calls "distilled damnation." From what can any who are sufficiently informed do it now? We believe that in a few years it will be as difficult for a man to be a slave-holder, and enjoy religion, as it is now for a man to be a trafficker in these waters of death, and retain a good conscience.

Our sentiments on the sin of slavery, are not a mere "speculation"; they are our sober convictions, the result of solemn and prayerful inquiry. And we have yet to learn, that the avowal of these convictions, constitutes us "disorganizers in theory"; their practice "disorganizers in practice, as well as oppressors and violators of our constitutional rights"; and that "he who gives himself up to disseminate these sentiments and urge others of the community of which he is a member to adopt them, is an open schismatic, and is invading against our doctrine and discipline." According to this, if you circulate Mr. Wesley's Treatise on Slavery, and endeavor to induce others to embrace its doctrines, and practice upon them,—you make, if with our Bibles before us, we advance and expound those passages which positively, or by implication, condemn the sin of slavery, and thereby induce others to embrace Bible views on this subject, we are guilty of being disorganizers in theory and practice, oppressors, and violators of constitutional rights. And can you, dear sir, press over these violations of all rights, natural, civil, moral and religious, which slavery involves, and charge your brethren with being disorganizers, oppressors and violators of constitutional rights, merely because they preach and practice upon the principles of Wesleyan Methodism: that they assume in "principle the very quintessence of tyranny," because they do not preach and practice just what you suppose they should? Nay, more, that this is the only way to "fulfill our most solemn pledges, and adhere to the principles of that community of which we have voluntarily become members," and to avoid the "violation of our most solemn vows." And has it come to this, that in adopting and preaching the

eral Conference. For instance, I suppose, that, at the ensuing conference, we shall ask for conference action, and if the bishops take the responsibility of doing it, it is to be must rest with the General Conference. In the mean time, we shall continue to investigate the subject until the issue. Here it may be well for us to be reminded, that the principles for which we contend are applicable in all cases,—that those prerogatives which are assumed and exercised against us at the present time, may be exercised against them and their children when the present incumbents are no more. We may also express an opinion in a conventional capacity, but this will only be the opinion of a voluntary association. This I suppose, is the amount of Bro. Storrs' organized, systematic and unyielding resistance. But after all, this letter contained only the private sentiments of one man addressed to another. Abolitionists may act in accordance with his views, or they may not. It is quite a new doctrine that we must be responsible for the private sentiments of all who agree with us on other subjects, however great their importance. Do you feel responsible for the private sentiments of all who agree with you, on the importance of opposing abolition? I hope you feel rather reluctant to be responsible for all they have written.

Let us now examine what you say of the "course pursued by abolitionists—Zion's Watchmen—its editors"—their relation to the Conference—their local situations—the character of the communications published in that paper—"its relation of horror and revolting details, which by the strange process of abolition logic, are held up as the just measure of the morality and religion of the great whole of Southern Methodists." In regard to the former of these particulars, I would ask, do men by becoming members of an Annual Conference, sacrifice their right to publish a periodical, provided it does not interfere with the duties of the church, and say to them that while we speak the truth, we do it in love, and use your utmost endeavors to induce the whole church to say, in her collective capacity, to the foul abomination of slavery, hither thou hast come, but thou shalt come no farther. Then would the blessing of millions who are ready to perish come upon you, and future generations would record your name as among the greatest benefactors of your country. Then would the future millions of the descendants of African stolen children, chant it in the same way, with that of Wesley, and perhaps, thousands, otherwise eternally ruined, by slavery's demoralizing influence, rise up in eternity, and call you blessed! Such an act might cost you something for the present,—perhaps more than any other in your whole life; but would it be too much to give to Christ and the millions he has purchased by his blood? Yours, as ever in a pure and peaceful glow.

Boston, March 6.

[From the Christian Keepsake, for 1838.]

A PARENT'S PRAYER.

BY REV. L. WINTHROP.

At this hushed hour, when all my children sleep,
Here in thy presence, gracious God, I kneel,
And while the tears of gratitude I weep,
Would pour the prayer which gratitude must feel,
Parental love! O set thy holy seal
On these soft sighs; which thou to me hast sent,
Repel temptation, guard their better wealth,
Be thy pure spirit to their frailty lent,
And lead them in the path, their infant Saviour went.
I ask not for their eminence or wealth—
For these in Wisdom's view, are trifling toys,
But occupation, competence and health,
Thy love, thy presence, and the lasting joys
That flow therefrom, the passion which employs
The breasts of holy men, and thus to be
From all that taints, or darkens, or destroys
The strength of principle forever free,
This is the better boon, O God, I ask of thee.

This world I know is but a narrow bridge,
And treacherous waves roar and foam below,
With feeble feet we walk the wooden ridge,
Which creaks, and shakes beneath us as we go;
Some fall by accident, and thousands throw
Their bodies headlong in the hungry stream,
Some sink by secret means, and never know
The hand which struck them from their transient dream,
Till wisdom wakes in death, and in despair they scream.

If these soft feet, which now these feathers press,
Are doomed the paths of ruin soon to tread,
If vice concealed in her unspotted dress,
Is soon to turn to her polluted bed,—
If the foreseeing eye discerns a thread
Of subtle guilt, impending on their doom,
O spare them not—in mercy strike them dead,
Prepare for them an early welcome tomb,
Nor for eternal blight, let my false blossoms bloom.

But if some useful path before them lie,
Where they may walk obedient to thy laws,
Though never basking in ambition's eye,
And panted never with the world's applause,
Active, yet humble, virtuous too, the cause
Of virtue in the dwellings where they dwell,
Still following where thy perfect Spirit draws,
Releasing others from the bands of hell—
If this be life, then let them longer live, 'tis well.

And teach me, Power Supreme, in their green days,
With meekest skill, thy lessons to impart;
To shun the harlot, and to show the maze
Through which her honeyed accents reach the heart,
Help them to learn without the bitter smart
Of bad experience, vice to decline—
From treachery, falsehood, knavery may they start
From a hidden snake, from women, wine,
From all the giddy paths with which scenes combine.

How soft they sleep, how innocent repose
Rests on their eyes, from all sorrows free,
Sweet bales, the curtain I would not unclose,
Which wraps the future, from your minds, and me,
But, heavenly Father, leaving them with Thee,—
Whether on high or low, may be their lot,
Or early death, or life await them,—be
Thy Guardian, Saviour, Guide, and bless the spot
Where they shall live or die, till death, forsake them not.

Though Persecution's arches o'er them spread,
Of sickness undermine consuming slow,
Though they should lead the life their Saviour led,
And his deep poverty be doomed to know,
Wherever thou shalt order, let them go,
I give them up to thee,—they are not mine,
And I could call the swiftest winds to blow,
To bear them from me, to the Pole, or Line;
In distant lands to plant the Gospel's bleeding shrine.

When as a scroll, these heavens shall pass away,
When the cold grave shall offer up its trust,
When seas shall burn, and the last, dreadful day,
Restore the spirit to its sacred dust,
Then, thou most merciful, as well as just,
Let not my eye, when elements are tossed
In full confusion, see that darkest, worst
Of painful sights, that ever parent crossed,—
Hear my sad, earnest prayer, and let not mine be lost.

PHINEAS HOWES.

MERCHANT TAILOR, No. 11 Washington street, (up stairs), keeps constantly on hand an assortment of Broadclothes, Casimires, Vestings, &c., which will be made to order at short notice. The patronage of the public is respectfully solicited.

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THE CHURCH MEMBER'S GUIDE—By J. A. James, A. M., Farmington, Conn. Edited by J. O. Charles, A. M., New Edition. With an introductory essay by H. H. Wadsworth, Pastor of the Bowdoin Street Church, Boston. No work ever published has appeared so well adapted to regulate the various members of churches to exactness in the discharge of duty, than this little tract. It is printed in a convenient size for a pocket companion. The rich and poor, the aged and the young, persons holding official rank and private members, will all find instruction calculated to afford them much aid.

Letters of exhortation on the appearance of this work and earnest wishes for its universal circulation, have been received by the publishers from ministers and brethren in every section of the country. A distinguished minister in South Carolina writes: "I shall try to encourage the churches in this section of the State to read and circulate this invaluable work." A gentleman in Virginia writes: "I wish every Christian to possess the Church Member's Guide."

Almost every religious periodical work has most cordially recommended its distribution in the churches. The respected pastor of a Congregational church in the city of Boston, thus writes to the publishers: "I was prepared, from my acquaintance with some other works of this same author, to be pleased with this. But the perusal of the book which I have just completed, has convinced me that, much as I esteemed the author, I have never yet adequate conceptions of the value of this work. I have seldom found so much, and so valuable instruction in a practical kind, adapted to the use of the churches, as seen, comprised within so small a compass and in so simple a manner, which the best interests of the church of Christ, and of the world, which compose it, require its extensive circulation. I am sincerely with thee every professor of religion in the land may possess this excellent manual."

The Christian Secretary says: "The spontaneous effusion of our heart, on having seen this book, and being blessed with all the happiness which conformity to its exhortations, merits and directions is calculated to confer." This work is peculiarly adapted to the use of every member in the Christian community, a word of salutary admonition and direction is calculated to confer. The publishers with confidence recommend every member of the church, and say to them that while we speak the truth, we do it in love, and use your utmost endeavors to induce the whole church to say, in her collective capacity, to the foul abomination of slavery, hither thou hast come, but thou shalt come no farther. Then would the blessing of millions who are ready to perish come upon you, and future generations would record your name as among the greatest benefactors of your country. Then would the future millions of the descendants of African stolen children, chant it in the same way, with that of Wesley, and perhaps, thousands, otherwise eternally ruined, by slavery's demoralizing influence, rise up in eternity, and call you blessed! Such an act might cost you something for the present,—perhaps more than any other in your whole life; but would it be too much to give to Christ and the millions he has purchased by his blood? Yours, as ever in a pure and peaceful glow.

GOULD, KENDALL & LINCOLN, Publishers, 59 Washington street.

VOICE OF THE PRESS.

In favor of the YOUNG WIFE. Fourth edition. [A new edition of 1000 copies has been called for: every month since it was first published.]

THE YOUNG WIFE, or Duties of Women in the Married State. Fourth stereotypic edition, embellished by a beautiful steel frontispiece and vignette. By Wm. A. Alcott, Author of the Young Mother, Young Lives, &c., and Young Man's Guide, and Editor of the Library of Health.

OPINIONS OF THE PRESS.

The following are a few of the highly commendatory notices of the above work, which have appeared in respectable periodical prints in various parts of the country:—

"This is one of the best practical treatises of the day; correct and thorough in its teachings—familiar and forcible in its reasoning and discussion, as well as excellent in its style and object, on every point of domestic economy and good deportment. The young wife (and many old ones too, as well as those who are neither) will find this volume an able counsellor and guide. We regret to perceive that the author has a second edition, almost before being known out of the city of Boston, and trust that another edition will not supply the demand of this city alone. A hundred thousand copies will not suffice for the whole country, if it is so generally appreciated. May they be as faithfully studied and heeded!"—New Yorker.

"It is replete with good common sense, sound reasoning, scriptural testimony, and felicitous illustration from all sources. We advise to every young wife, and to every older wife, who are willing to improve themselves and their families, to procure this book, and read it; and read it again, and again, and they will not fail to appreciate its worth."—Boston Recorder.

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"We think it eminently calculated to do good, and would heartily recommend it. As a present, it is the most fitting one that can be made to a lady—whether married or single, in the bloom of her life. It is worth a thousand of trashy annuities, with their rich binding and gilt leaves."—Portland Transcript.

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COLLEGES and Religious Societies, as usual, with all current works—Religious, Philosophical, Scientific and Miscellaneous—American and European, at a liberal discount when several are supplied to one address. March 21.

THE FAMILY NURSE. Companion of the French Housewife, by Mrs. Child, revised by a member of the Massachusetts Medical Society.

"How shall I cure Dyspepsia?" "Live upon sparse food, and earn it." Dr. Altherly.

"This book merely contains the elements of nursing, and it by no means intended to supersede the advice of a physician. It is simply a household friend, which the inexperienced may consult on common cases, or such as require no medical aid, or medical advice is either unnecessary or cannot be obtained." Just published by CHARLES J. HENDEE, 131 Washington street, (up stairs.) Nov. 1.

OF every description, and on reasonable terms, at Zion's Herald Office, 19 Washington Street, viz: BOOKS: PAMPHLETS—such as Sermons, Tracts, &c., &c.; Address: Catalogues, &c.; HANDBILLS: Stationery—such as Certificates, Warrants, Cards—on plain or embossed surface; Orders from the Country promptly attended to.

CHANDELIER FOR SALE. FOR SALE, a good second hand Chandelier, suitable for a meeting-house or large hall. Also, two large stoves, and seventeen hanging lamps.

The above articles will be sold low, (as they belong to a society that have no further use for them), on application to Mrs. SMITH, at the Corner office, No. 4 Congress square, or to Mrs. MELLIS, 38 Union street. Feb. 15.

NO ADVERTISEMENTS. SAMUEL D. CHANNING would respectfully inform his friends and the public, that he still continues his business at the old stand, at the corner of Tremont and Eliot streets, where he continues to keep a general assortment of Western Goods and Groceries (with the exception of animal spirits). Goods sent to any part of the city free of expense. The smallest favors gratefully acknowledged. Jan. 17.

BOSTON WESLEYAN LIBRARY. LOCATED in the Library of the Methodist Episcopal Church in Bromfield Street. Persons desirous of obtaining shares, or subscribing, will find the Librarian at attendance every Friday evening from 7 to 9. Feb. 14.

BOARD, permanent and transient, may be obtained at M. DAGGETT'S, No. 5 Brattle Square. Jan. 10.

TERMS OF THE HERALD. 1. The HERALD is published weekly at \$2.00 per annum, if paid within two weeks from the time of subscribing. If payment is not received after the 1st of May, it will be charged, and \$3.00 if not paid at the close of the year.

2. All subscribers discontinued at the expiration of eighteen months, unless paid.

3. All the travelling preachers in the New England, Maine, and New Hampshire conferences are authorized agents, to whom payment may be made.

4. All communications designed for publication, should be addressed to the Editor, post paid.

5. Letters on business should be addressed to the Agent, and post paid, unless accompanied by a receipt, and other matters involving facts, should be accompanied with the names of the writers.

6. We wish agents to be particular to write the names of subscribers, and the name of the office to which papers are to be sent, in such a manner that there can be no misunderstanding or mistake.

7. The Remarks say, "The Bishop introduction that he enters into no man can be property or not." When a question of so much importance in many minds, was not the duty of a minister of the Lord Jesus to have been sent in this point? When did he ever shrink from a decision o



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WILLIAM C. BROWN, D. S. KING, Agents.

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DAVID H. ELA, Printer

FOR ZION'S HERALD.

BISHOP HEDDING'S ADDRESS.

It is plain, candid, courteous, dignified. It is characteristic of its venerable beloved in all society, and worthy that he sustains to the church. It is read again, read by all, and often member of the Methodist community. South, East, and West, preachers and people, old and young, study it, whenever occasion may call, by the subject of which it treats, hold it of reference. Its importance consists in every objection to its length; and it is the author of its general utility. It is all good, and good for all. But the author and his work.

But here come some counter "Remarks" from the platform of profound bishop and love that thinketh no evil, presumed, would have questioned that had not the author himself paused or held, to anticipate the possible result might be found between what he has been about to say. But to the "The Address," says Bro. Horton, as one of the most able defenders of certain circumstances, which has yet what are those circumstances? Let for himself. They follow.

"I am ready to disapprove the slave of slavery, including all the unjust and any laws are supposed to give, and all cruelties inflicted on slaves, as decided evil. Let it be understood, I beg you, that I do not say a slave does not have the rights which the laws are supposed to give the servant, but only such as are good of the servant and the safety of the circumstances being taken into the account relation to slaves, as well as to every other cannot be performed in obedience to rule, are to be condemned, and ought in the church. If no case can be found own a slave, and in that act obey this as you in which slave owning can be claim to exercise all the rights over his one case can be found where a man and by the civil law, own him, and in rule, there may be ten such cases. And that there are many such cases in the Southern States, I firmly believe as you in which slave owning can be claim to exercise all the rights over his one case can be found where a man and by the civil law, own him, and in rule, there may be ten such cases. And that there are many such cases in the Southern States, I firmly believe as you in which slave owning can be claim to exercise all the rights over his one case can be found where a man and by the civil law, own him, and in rule, there may be ten such cases. And that there are many such cases in the Southern States, I firmly believe as you in which slave owning can be claim to exercise all the rights over his one case can be found where a man and by the civil law, own him, and in rule, there may be ten such cases. 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